The Pre-Tribulation Rapture Doctrine: A Critical Theological Examination

「災前被提」教義：一項批判性神學考察

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I. WHAT IS THE "PRE-TRIBULATION RAPTURE"?

一、何謂「災前被提」？

The "Pre-Tribulation Rapture" (commonly abbreviated "Pre-Trib Rapture") is a modern eschatological doctrine asserting that before a period of global catastrophe known as the "Great Tribulation," the Messiah Yeshua (Jesus Christ) will *secretly* and *invisibly* descend from heaven to snatch away all true believers—both the living and the dead in Christ—from the earth, transporting them to heaven, thereby sparing them from the tribulation that will subsequently engulf the world. According to this doctrine, the "rapture" is a separate event from the Second Coming; the Messiah comes secretly *for* His saints (the rapture), and then later comes visibly *with* His saints (the Second Coming proper). The period between these two alleged events is typically calculated as seven years, based on a particular interpretation of Daniel 9:27.

「災前被提」（通常簡稱為「災前被提」）是一個現代末世論教義，主張在全球性災難——即「大災難」——之前，彌賽亞耶穌（耶穌基督）將秘密地、不可見地從天降臨，將所有真正的信徒——包括活著的和已在基督裡死去的——從地上搶走，送到天上，從而使他們免受隨後席捲世界的災難。根據這個教義，「被提」與「再臨」是兩件不同的事件：彌賽亞秘密地為了聖

徒而來（被提），然後可見地帶著聖徒而來（再臨本身）。這兩個事件之間的時間間隔通常被認為是七年，基於對但以理書9:27的一種特定解釋。

This doctrine did not exist in any creed, confession, catechism, or systematic theology prior to approximately 1830 AD. No Church Father—neither Irenaeus, Polycarp, Justin Martyr, Augustine, Chrysostom, nor any other—ever articulated anything resembling a pre-tribulation rapture. As Alexander Reese observed: "About 1830 a new school arose within the fold of Premillennialism that sought to overthrow what, since the Apostolic Age, have been considered by all premillennialists as established results, and to institute in their place a series of doctrines that had never been heard of before. The school I refer to is that of 'The Brethren' or 'Plymouth Brethren,' founded by J. N. Darby." (*The Approaching Advent of Christ*, p. 18)

這個教義在大約1830年之前，從未出現在任何信經、信仰告白、教理問答或系統神學中。沒有任何教父——無論是愛任紐、坡旅甲、殉道者游斯丁、奧古斯丁、金口若望，還是其他任何人——曾經闡述過任何類似災前被提的東西。亞歷山大·里斯觀察到：「大約1830年，在前千禧年主義內部興起了一個新學派，試圖推翻自使徒時代以來所有前千禧年主義者所認定的既有結論，並以一系列前所未聞的教義取而代之。我所指的學派就是由達秘所創立的『弟兄會』或『普利茅斯弟兄會』。」（《基督再臨的臨近》，第18頁）

II. JOHN NELSON DARBY AND THE "SECRET RAPTURE" IN HIS OWN WORDS

二、達秘與「秘密被提」——其親筆之言

John Nelson Darby (1800–1882) is the acknowledged originator of the pre-tribulation rapture system. He was an Anglo-Irish clergyman who became one of the principal founders of the Plymouth Brethren movement. Darby himself traced the origin of his doctrine to approximately 1830 AD and explicitly wrote about its "secret" character.

約翰·納爾遜·達秘（1800–1882）是災前被提體系公認的創始者。他是一位英愛聖公會牧師，後來成為普利茅斯弟兄會運動的主要創始人之一。達秘本人將其教義的起源追溯至大約1830年，並明確撰文論及其「秘密」特性。

In his *Collected Writings* (Prophetic No. 4, Volume 11), Darby wrote: **"The rapture of the saints to meet the Lord in the air, before His manifestation to the earth... The rapture of the saints before the appearing of Christ, strange as it may appear to some, has nothing to say to the church, directly or exclusively; but as we form part of those caught up, it, of course, interests us in the highest degree."** He further acknowledged the element of **secrecy**, writing: **"A point connected with this has been insisted on by the adversaries of the truth, to which I advert here only to leave it aside, as not touching the main point, even if true, and used by them only to obscure the great and vital truth of the rapture of the church — I mean the secrecy of the rapture."** (J. N. Darby, *Collected Writings*, Prophetic Vol. 11, "The Rapture of the Saints and the Character of the Jewish Remnant")

在其《文集》（預言卷第四，第11冊）中，達秘寫道：「聖徒被提到空中與主相遇，在祂向地上顯現之前……聖徒在基督顯現之前被提，儘管這在某些人看來可能很奇怪，但直接地或專有地與教會無關；然而因為我們構成被提之人的一部分，當然這使我們極為關注。」他進一步承認了秘密的要素，寫道：「與此相關的一個要點被真理的反對者所堅持，我在此提及只是為了擱置它，因為即使屬實，它也不觸及要點，他們利用它只是為了遮蔽教會被提這一偉大而關鍵的真理——我所指的是被提的秘密性。」（達秘，《文集》，預言第11卷，「聖徒的被提與猶太餘民的特徵」）

Critically, commenting on 2 Thessalonians 2:1-2 around 1850, Darby stated: **"It is this passage which, twenty years ago [i.e. 1830], made me understand the rapture of the saints before—perhaps a considerable time before—the day of the Lord, that is, before the judgment of the living."** (Quoted in William Kelly, *The Bible Treasury*, New Series, vol. 4, pp. 314–318)

關鍵的是，達秘大約在1850年評論帖撒羅尼迦後書2:1-2時聲明:「正是這段經文，在二十年前【即**1830**年】使我理解了聖徒的被提是在主的日子之前——或許是在主的日子相當一段時間之前——也就是在審判活人之前。」（引自威廉·凱利，《聖經寶庫》新系列，第4卷，第314-318頁）

William Kelly, a close associate of Darby, recorded a revealing admission from the early Plymouth Brethren: **"I am not aware that there was any definite teaching [i.e. in the early days of the Plymouth movement] that there would be a *secret* rapture of the saints at a *secret* coming, until this was given forth as an utterance in Mr. Irving's church, from what was there received as being the voice of the Spirit."** (W. Kelly, *The Bible Treasury*, New Series, vol. 4, p. 314)

威廉·凱利——達秘的親密同工——記錄了早期普利茅斯弟兄會的一個揭示性承認:「我不知道有任何明確的教導【即在普利茅斯運動的早期】說聖徒會有一次秘密的被提伴隨秘密的降臨，直到這被作為歐文教會中被認為是聖靈之聲的話語傳出。」（凱利，《聖經寶庫》新系列，第4卷，第314頁）

S. P. Tregelles, a renowned textual critic and himself a member of the Brethren, confirmed: **"When the theory of a secret coming of Christ was first brought forward (about the year 1832), it was adopted with eagerness."** (*The Hope of Christ's Coming*, p. 35)

著名文本批判家特里吉利斯——他本人也是弟兄會成員——證實:「當基督秘密降臨的理論首次被提出時（大約在**1832**年），它被熱切地接受了。」（《基督來臨的盼望》，第35頁）

H. A. Ironside, himself a prominent dispensationalist, made a devastating admission: **"Until brought to the fore through the writings and preaching and teaching of a distinguished ex-clergyman, Mr. J. N. Darby, in the early part of the last century, it [rapture theology] is scarcely to be found in a single book or sermon through a period of sixteen hundred years."** (*The Mysteries of God*, 1908)

就連著名的時代論者鐵塞德也做出了毀滅性的承認:「直到通過一位傑出的前牧師達秘先生在上世紀初的著作、講道和教導而被推到前台，它【被提神學】在一千六百年的時期中幾乎找不到於任何一本書或一篇講道中。」(《上帝的奧秘》，1908年)

The Plymouth Brethren themselves admit this, stating in their own FAQ: **"A number of doctrines that are now widely held within evangelical circles were first discovered by the Brethren [post 1830 AD] or were promoted and propagated by the Brethren. In no particular order these include: pre-tribulational rapture, dispensationalism."** (Plymouth Brethren FAQ #16)

普利茅斯弟兄會自身在其常見問答中亦承認此事:「許多現今在福音派圈子中被廣泛持守的教義，是首先由弟兄會【**1830**年後】所發現，或由弟兄會所推廣和傳播的。不分先後，這些包括:災前被提、時代論。」(普利茅斯弟兄會常見問答第16條)

III. THE PRE-TRIBULATION RAPTURE AND CHRISTIAN NATIONALISM: A DOCUMENTED CONNECTION

三、災前被提與基督教民族主義:有據可查的關聯

The pre-tribulation rapture doctrine is structurally and historically linked to Christian Nationalism, particularly in the American context, through several interconnected channels.

災前被提教義在結構上和歷史上——特別是在美國脈絡中——通過幾個相互關聯的渠道與基督教民族主義聯繫在一起。

Dispensationalism, the theological framework undergirding the pre-trib rapture, demands a particular theology of Israel that has fused with political Zionism and nationalistic ideology. As the *Jacobin* article "End-Times for Christian Zionism" (2025) documented, premillennial dispensationalism was "the driving force of one of the most

powerful voting blocs in American history." Evangelicals who hold the pre-trib rapture "constitute the most powerful political constituency in the United States." Hal Lindsey's *The Late Great Planet Earth* (1970), thoroughly premillennial and pre-trib in orientation, sold over twenty-eight million copies and directly shaped the evangelical political movement that elected Ronald Reagan in 1980 and every Republican president since.

時代論——支撐災前被提的神學框架——要求一種特定的以色列神學，而這種神學已與政治錫安主義和民族主義意識形態融合。正如《雅各賓》雜誌2025年文章「基督教錫安主義的末日」所記錄的，前千禧年時代論是「美國歷史上最強大的投票集團之一的驅動力量。」持守災前被提的福音派人士「構成了美國最強大的政治選民基礎。」林賽的《末日大地球》（1970年）——其取向完全是前千禧年和災前被提的——售出超過兩千八百萬冊，直接塑造了1980年選舉雷根總統的福音派政治運動，此後的每位共和黨總統都受其影響。

Pastor Stephen De Young has traced what he calls "a forty-year slow takeover of premillenarianism by postmillenarianism," observing that this shift can be understood "as the secularization and reterritorialization of end-times theology whose logical conclusion is Christian nationalism." As he stated: **"Where are you telling people to look in hope? The two options within Protestantism are both civilizationalist. You've got this secularized dispensationalism of Christian nationalism, which wants to turn the US into an end-times 'Christian nation,' or you have the end-times Christian nation in Jerusalem."** (Quoted in *Jacobin*, November 2025)

斯蒂芬·德楊牧師追溯了他所稱的「前千禧年主義被後千禧年主義緩慢接管的四十年」，觀察到這種轉變可被理解為「末世神學的世俗化和再疆域化，其邏輯結論就是基督教民族主義。」如他所言：「你在告訴人們望向哪裡尋找盼望？新教內部的兩個選項都是文明主義的。你有這個基督教民族主義世俗化的時代論，想要把美國變成末日的『基督教國家』，或者你有在耶路撒冷的末日基督教國家。」（引自《雅各賓》，2025年11月）

The connection between pre-trib rapture dispensationalism and political nationalism is not merely incidental. Multiple senior officials in recent US administrations have been documented believers in the rapture, including Mike Pompeo (CIA Director), Mike Pence (Vice President), and Paula White-Cain (White House Advisor). Mike Huckabee, current US Ambassador to Israel, identified two "nonnegotiables" of the evangelical movement to then-candidate Donald Trump: "absolute opposition to abortion, and absolute support for Israel." The theological engine behind "absolute support for Israel" is precisely premillennial dispensationalism with its pre-trib rapture eschatology.

災前被提時代論與政治民族主義之間的聯繫不僅僅是偶然的。近年美國政府的多名高級官員已被記錄為被提的信徒，包括蓬佩奧（中央情報局局長）、彭斯（副總統）和白保羅（白宮顧問）。現任美國駐以色列大使赫卡比向當時的候選人特朗普指出福音派運動的兩個「不可談判的事項」：「絕對反對墮胎，和絕對支持以色列。」「絕對支持以色列」背後的神學引擎正是前千禧年時代論及其災前被提末世論。

The scholarly work of Motti Inbari and Kirill Bumin (2024) analyzed polling data documenting how evangelical support for Israel—driven by rapture theology—has historically functioned as a political bloc. Christians United for Israel, the largest Christian Zionist organization, claims ten million members and raises hundreds of millions annually for Israel. As the scholar Gil Hochberg of Columbia University has argued, "the majority of Zionists across the globe are Christians. In fact, it has always been the case. Zionism is a Christian ideology."

莫蒂·因巴里和基里爾·布明（2024年）的學術研究分析了民調數據，記錄了福音派對以色列的支持——由被提神學驅動——如何在歷史上作為政治集團運作。基督徒以色列聯合會——最大的基督教錫安主義組織——聲稱擁有一千萬成員，每年為以色列籌集數億美元。正如哥倫比亞大學學者吉爾·霍赫伯格所論述的：「全球大多數錫安主義者都是基督徒。事實上，一直如此。錫安主義是一種基督教意識形態。」

IV. 1 THESSALONIANS 4:13-18: THIS IS NOT ABOUT A "RAPTURE"

四、帖撒羅尼迦前書4:13-18：這不是關於「被提」

This passage is universally cited as the primary proof-text for the rapture doctrine. A careful examination of the original Koine Greek and Syriac Peshitta texts reveals that it teaches no such thing.

這段經文被普遍引用為被提教義的首要經文依據。仔細考察原始的通用希臘文和敘利亞文別西大譯本，揭示出它並沒有教導這樣的事。

A. The Original Texts / 原始文本

1 Thessalonians 4:13-18 — Koine Greek (Nestle-Aland 1904):

帖撒羅尼迦前書**4:13-18 ——**通用希臘文（**Nestle-Aland 1904**）：

Verse 13: Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

Transliteration: Ou thelomen de hymas agnoein, adelphoi, peri tōn koimōmenōn, hina mē lypēsthe kathōs kai hoi loipoi hoi mē echontes elpida.

Translation (Eng): But we do not want you to be ignorant, brothers, concerning those who have fallen asleep, so that you may not grieve as the rest who have no hope.

翻譯（中）：但我們不願弟兄們不知道關於那些已經睡了之人的事，免得你們像其餘沒有盼望的人那樣憂傷。

Verse 14: εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

Transliteration: Ei gar pisteuomen hoti Iēsous apethanen kai anestē, houtōs kai ho Theos tous koimēthentas dia tou Iēsou axei syn autō.

Translation (Eng): For if we believe that Yeshua died and rose again, even so God will bring with Him those who have fallen asleep through Yeshua.

翻譯（中）：因為我們若信耶穌死了又復活了，照樣，上帝也必將那些藉著耶穌已經睡了的人與祂一起帶來。

Verse 15: Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

Transliteration: Touto gar hymin legomen en logō Kyriou, hoti hēmeis hoi zōntes hoi perileipomenoi eis tēn parousian tou Kyriou ou mē phthasōmen tous koimēthentas.

Translation (Eng): For this we say to you by the word of the Lord, that we who are living, who are left until the *parousia* of the Lord, shall by no means precede those who have fallen asleep.

翻譯（中）：因為我們藉主的話對你們說這事：我們這活著還留到主的*parousia*（降臨）的人，絕不會在那已經睡了的人之先。

Verse 16: ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον·

Transliteration: Hoti autos ho Kyrios en keleusmati, en phōnē archangelou kai en salpingi Theou, katabēsetai ap' ouranou, kai hoi nekroi en Christō anastēsontai prōton.

Translation (Eng): Because the Lord Himself, with a command, with the voice of an archangel, and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first.

翻譯（中）：因為主自己必在號令中、在天使長的聲音中、在上帝的號角中，從天降臨，那在基督裡死了的人必先復活。

Verse 17: ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν Κυρίῳ ἐσόμεθα.

Transliteration: Epeita hēmeis hoi zōntes hoi perileipomenoi hama syn autois harpagēsometha en nephelais eis apantēsin tou Kyriou eis aera; kai houtōs pantote syn Kyriō esometha.

Translation (Eng): Then we who are living, who are remaining, together with them shall be seized/snatched in the clouds, unto a meeting of the Lord, into the air; and thus we shall always be with the Lord.

翻譯（中）：然後我們這活著還留下的人，必和他們一同被攫取在雲裡，到空中去迎接主；這樣我們就要和主永遠同在。

Verse 18: Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Transliteration: Hōste parakaleite allēlous en tois logois toutois.

Translation (Eng): Therefore, comfort one another with these words.

翻譯（中）：所以，你們當用這些話彼此安慰。

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1 Thessalonians 4:17 — Syriac Peshitta:

帖撒羅尼迦前書**4:17 ——**敘利亞文別西大譯本：

ܘܗܝܕܝܢ ܚܢܢ ܐܝܠܝܢ ܕܡܫܬܚܪܝܢ ܕܚܝܝܢ ܢܬܚܛܦ ܥܡܗܘܢ ܐܪܚܕܐ ܒܥܢܢܐ ܠܐܘܪܥܗ ܕܡܪܢ ܒܐܐܪ ܘܗܟܢܐ ܒܟܠܙܒܢ ܥܡ ܡܪܢ ܢܗܘܐ

Transliteration: W'haydeyn ḥnan aylen d'meshtaḥrinan d'ḥayinan netḥṭep̄ ʿamhun akhḥda ba'ʿnane l'ur'eh d'Moran b'a'ar w'hakana b'kulzban ʿam Moran nehwe.

Translation (Eng): And then we, those of us who remain, who are alive, shall be snatched/seized together with them in the clouds, unto the meeting of our Lord, in the air, and thus at all times with our Lord we shall be.

翻譯（中）：然後我們，那些我們中間還留下的、活著的人，將和他們一同在雲裡被搶奪，去迎接我們的主，在空中，如此我們就要永遠與我們的主同在。

B. Exegesis: Why This Is Not a "Rapture" / 釋經：為何這不是「被提」

1. The Word ἁρπαγησόμεθα (harpagēsometha) — "Caught Up" /「被攫取」一詞

The Greek verb ἁρπάζω (*harpazō*), from which the future passive ἁρπαγησόμεθα (*harpagēsometha*) derives, means **"to seize, snatch, carry off by force."** It does not carry within its semantic range the meaning of a "secret removal to heaven before tribulation." The same verb is used in Acts 8:39 where the Spirit snatched Philip away (ἥρπασεν / hērpasen), in 2 Corinthians 12:2-4 where Paul was "caught up" (ἁρπαγέντα / harpagenta) to the third heaven in a visionary experience, and in John 6:15 where the crowd intended to seize (ἁρπάζειν / harpazein) Yeshua to make Him king. In the Syriac Peshitta, the word used is ܢܬܚܛܦ (*neṯḥṭep̄*), from the root ܚܛܦ (*ḥ-ṭ-p̄*), meaning **"to seize, snatch, take by force"** (Payne Smith, *Compendious Syriac Dictionary*, p. 138). Neither the Greek nor the Syriac term implies anything about "escaping tribulation" or a "secret removal."

希臘動詞 ἁρπάζω（*harpazō*）——未來被動式 ἁρπαγησόμεθα（*harpagēsometha*）由此而來——意為**「抓住、搶奪、強行帶走」。它的語義範圍內不包含「在災難之前秘密地被帶到天上」的意義。同一動詞被用在使徒行傳**8:39**中聖靈把腓利搶走（**ἥρπασεν**），在哥林多後書**12:2-4**中保羅在異象中被「提到」（**ἁρπαγέντα**）第三層天，以及在約翰福音**6:15**中群眾意圖強行奪取（**ἁρπάζειν**）耶穌立祂為王。在敘利亞文別西大譯本中，使用的詞是 ܢܬܚܛܦ（***neṯḥṭep̄***），來自詞根 ܚܛܦ（***ḥ-ṭ-p̄***），意思是「抓住、搶奪、強行奪取」**（佩恩·史密斯，《敘利亞

語簡明辭典》，第138頁）。無論是希臘文還是敘利亞文的用詞，都不暗示任何「逃離災難」或「秘密移除」之意。

2. The Word ἀπάντησιν (apantēsin) — "Meeting" /「迎接」一詞

This is the most decisive word in the entire passage for understanding its meaning. The Greek noun ἀπάντησις (*apantēsis*, Strong's 529) is a **technical term** in Hellenistic Greek referring to the **civic reception of a visiting dignitary**. When a king or emperor approached a city, the citizens would go *out* to meet him and then *escort him back into the city*. This is not a departure from the city but a welcome procession.

這是整段經文中理解其含義最具決定性的詞。希臘名詞 ἀπάντησις（*apantēsis*，Strong's 529）是希臘化時期希臘文中的一個專業術語，指的是對來訪貴賓的公民接待。當國王或皇帝接近一座城市時，市民會出去迎接他，然後護送他回到城中。這不是離開城市，而是歡迎遊行。

N. T. Wright explains: **"Paul conjures up images of an emperor visiting a colony or province. The citizens go out to meet him in open country and then escort him into the city. Paul's image of the people meeting the Lord in the air should be read with the assumption that the people will immediately turn around and lead the Lord back to the newly remade world."** (*Farewell to the Rapture*, Bible Review, August 2001)

賴特（N. T. Wright）解釋道：「保羅喚起了皇帝訪問殖民地或行省的意象。市民出城到郊外去迎接他，然後護送他進城。保羅關於眾人在空中迎接主的意象，應該以此假設來閱讀：眾人將立即轉身，引導主回到新造的世界。」（《告別被提》，《聖經評論》，2001年8月）

I. Howard Marshall confirms: **"The Greek word used here [in 1 Thessalonians 4:17] probably carries an allusion to the way in which a visiting dignitary might be met on the way to a city by a representative group of citizens who would then escort him back to the city... The Lord's people go to meet him in order to escort him**

back to the earth, and that is where they shall always be with the Lord." (*1 and 2 Thessalonians*, NCB; Eerdmans, 1983, p. 131)

馬歇爾（I. Howard Marshall）證實：「這裡【帖撒羅尼迦前書**4:17**中】使用的希臘詞可能暗指這樣一種方式：來訪的貴賓在去往城市的途中被一群代表性的市民所迎接，然後他們護送他回到城中**……**主的子民出去迎接祂，是為了護送祂回到地上，那裡就是他們將永遠與主同在的地方。」（《帖撒羅尼迦前後書》，Eerdmans，1983年，第131頁）

In the Syriac Peshitta, the corresponding phrase is ܠܩܒܠܘܬܗ (*l'ur'eh*), from the root ܥܪܐ (*ʿ-r-ʿ*), meaning **"meeting, encountering"** — a meeting that implies going out to receive someone and returning with them.

在敘利亞文別西大譯本中，對應的詞組是 ܠܩܒܠܘܬܗ（*l'ur'eh*），來自詞根 ܥܪܐ（*ʿ-r-ʿ*），意思是**「相遇、遇見」**——一種暗含出去迎接某人然後和他們一起返回的相遇。

3. The Direction Is DOWN, Not UP / 方向是向下，不是向上

The text explicitly says the Lord **descends** (καταβήσεται / *katabēsetai* — from κατά + βαίνω, literally "to come down"). He descends with a shout (κέλευσμα / *keleusma* — a military command), with the voice of an archangel, and with the trumpet of God. There is nothing secret about this. A military command, an angelic voice, and a trumpet are the most public, thunderous imagery conceivable. The believers rise to *meet* Him and escort Him. Nowhere does the text say they then go to heaven and stay there. The entire trajectory of the passage is the Lord's descent to earth with His saints.

經文明確說主降臨（καταβήσεται / *katabēsetai* ——來自 κατά + βαίνω，字面意思是「下來」）。祂帶著呼喊（κέλευσμα / *keleusma* ——軍事命令）、天使長的聲音和上帝的號角降臨。這裡沒有任何秘密。軍事命令、天使的聲音和號角是可以想像的最公開、最雷動的意象。信徒們升上去迎接祂並護送祂。經文中沒有任何地方說他們然後去天上並留在那裡。整段經文的軌跡是主帶著祂的聖徒降臨到地上。

4. The Context: Comfort Regarding the Dead, Not Escape from Tribulation / 上下文：關於死者的安慰，而非逃離災難

Paul's purpose is stated plainly in verse 13: the Thessalonians were grieving over those who had died ("fallen asleep"), fearing they had missed out on the Lord's return. Paul reassures them that the dead in Christ will not be left behind but will rise *first*, and then the living will join them. The passage is about **resurrection and reunion**, not about escape from tribulation. There is no mention of tribulation, no mention of seven years, and no mention of a secret event anywhere in the text.

保羅的目的在第13節中清楚說明：帖撒羅尼迦人為那些已經死去（「睡了」的人）而悲傷，擔心他們錯過了主的再來。保羅安慰他們，在基督裡死了的人不會被遺留，而會先復活，然後活著的人會和他們一起聚合。這段經文是關於復活和重聚，而不是關於逃離災難。文本中沒有任何地方提到災難、七年，也沒有任何地方提到秘密事件。

5. Biblical Corroboration / 聖經的佐證

This understanding is confirmed throughout Scripture. In Daniel 12:2 (LXX):

這種理解在整本聖經中得到證實。在但以理書12:2（七十士譯本）中：

Hebrew: וְרַבִּ֗ים מִיְּשֵׁנֵי֙ אַדְמַת־עָפָ֔ר יָקִ֖יצוּ אֵ֣לֶּה לְחַיֵּ֣י עוֹלָ֔ם וְאֵ֖לֶּה לַחֲרָפ֑וֹת לְדִרְאוֹן֙ עוֹלָ֔ם׃

Transliteration: W'rabbim miyyshenei admat-ʿapar yaqitzu, elleh l'ḥayyei ʿolam, w'elleh laḥarafot l'dir'on ʿolam.

Septuagint (LXX): καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμὸν καὶ εἰς αἰσχύνην αἰώνιον.

Translation (Eng): And many of those sleeping in the dust of the ground shall awake, these to everlasting life, and these to reproach and everlasting shame.

翻譯（中）：睡在塵土中的多人必醒過來，其中有得永生的，有受羞辱和永遠被厭惡的。

This is the general resurrection—a single event including both righteous and wicked, not a secret removal of the righteous before tribulation.

這就是普遍的復活——一個單一事件，包括義人和惡人，而不是在災難之前秘密移除義人。

Yeshua Himself declared in John 5:28-29:

耶穌自己在約翰福音5:28-29中宣告：

Greek: ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

Transliteration: Erchetai hōra en hē pantes hoi en tois mnēmeiois akousousin tēs phōnēs autou, kai ekporeusontai hoi ta agatha poiēsantes eis anastasin zōēs, hoi de ta phaula praxantes eis anastasin kriseōs.

Translation (Eng): An hour is coming in which *all* who are in the tombs will hear His voice, and will come out—those who have done good to a resurrection of life, and those who have practiced evil to a resurrection of judgment.

翻譯（中）：時候將到，凡在墳墓裡的都要聽見祂的聲音，並且要出來——行善的復活得生命，行惡的復活受審判。

The word "hour" (ὥρα / *hōra*) indicates a single period, not two separate resurrections separated by seven or a thousand years.

「時候」（ὥρα / *hōra*）一詞表示的是一個單一時段，而不是由七年或一千年分隔的兩次不同的復活。

V. LUKE 21:36 AND MATTHEW 24:21: THESE ARE NOT ABOUT RAPTURE

五、路加福音21:36和馬太福音24:21：這些不是關於被提

Pre-trib proponents frequently cite Luke 21:36 ("pray that you may be able to escape") and Matthew 24:21 ("great tribulation") as rapture-related texts. A careful examination of the original languages demonstrates otherwise.

災前被提論者經常引用路加福音21:36（「你們求能逃脫的」）和馬太福音24:21（「大災難」）作為與被提相關的經文。仔細考察原始語言證明事實並非如此。

A. Luke 21:36 / 路加福音**21:36**
Koine Greek (Nestle 1904):

ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.

Transliteration: Agrypneite de en panti kairō deomenoi hina katischysēte ekphygein tauta panta ta mellonta ginesthai, kai stathēnai emprosthen tou Huiou tou anthrōpou.

Translation (Eng): But be watchful at every season, praying that you may have strength to escape all these things that are about to happen, and to stand before the Son of Man.

翻譯（中）：但你們要在每個時候儆醒，祈求你們能有力量逃脫這一切將要發生的事，並站在人子面前。

Syriac Peshitta:

ܗܘܐ ܗܟܝܠ ܫܗܪܝܢ ܒ̈ܟܘܠܙܒܢ ܘܥ̈ܡܨܠܝܢ ܕ̈ܬܫܘܢ ܠ̈ܡܥܪܩ ܡܢ ܗܠܝܢ ܕ̈ܥܬܝܕܝܢ ܠ̈ܡܗܘܐ ܘ̈ܬܩܘܡܘܢ ܩ̈ܕܡ ܒܪܗ ܕ̈ܢܫܐ

Transliteration: Hwaw hakil shahrin b'kulzban wa'mtzaleyn d'teshwun l'meʿraq men haleyn da'ʿtidan l'mehwa wa'tqumun qdam breh d'nasha.

Translation (Eng): Be therefore watchful at all times, and praying, that you may be worthy to flee from these things that are prepared to happen, and that you may stand before the Son of Man.

翻譯(中)：所以你們要在所有的時候都儆醒、禱告，使你們能配得逃離這些將要發生的事，並站在人子面前。

Hebrew (Delitzsch Hebrew New Testament, referencing traditional Hebrew translations):

לָכֵן שִׁקְדוּ בְּכָל־עֵת וְהִתְפַּלְלוּ לְמַעַן תֶּעֶצְרוּ כֹחַ לְהִמָּלֵט מִכָּל הָעָתִיד לָבוֹא וְלַעֲמֹד לִפְנֵי בֶּן־הָאָדָם׃

Transliteration: Lakhen shiqdu b'khol-ʿet w'hitpalelu l'maʿan teʿetzru koaḥ l'himalet mikkol haʿatid lavo w'laʿamod lifnei Ben-haAdam.

Translation (Eng): Therefore keep watch at all times and pray, so that you may have strength to escape from all that is to come, and to stand before the Son of Man.

翻譯(中)：所以你們要在所有的時候儆醒禱告，好使你們有力量逃脫一切將要來的事，並站在人子面前。

Exegesis / 釋經：

The key word is **ἐκφυγεῖν** (*ekphygein*, from ἐκφεύγω / *ekpheugō*, Strong's 1628), meaning **"to flee out of, to escape."** This word *never* means "to be raptured" or "to be transported to heaven." It means to flee, to run away from danger—as one flees a city under siege. The Syriac Peshitta uses ܠܡܸܥܪܲܩ (*l'meʿraq*), from the root ܥܪܩ (*ʿ-r-q*), meaning **"to flee"** (Payne Smith, p. 429). The Hebrew equivalent is לְהִמָּלֵט (*l'himalet*), from the root מלט (*m-l-ṭ*), meaning **"to slip away, escape, deliver oneself"** — the same root used in Genesis 19:17 when the angels told Lot to **flee** (הִמָּלֵט / *himalet*) from the destruction of Sodom. Lot did not fly away to heaven; he ran to Zoar.

關鍵詞是 **ἐκφυγεῖν**（*ekphygein*，來自 ἐκφεύγω / *ekpheugō*，Strong's 1628），意為**「逃出、逃脫」。這個詞從來不意味著「被提」或「被運送到天上」。它意味著逃跑、躲避危險——如同逃離被圍困的城市。敘利亞文別西大譯本使用 ܠܡܥܒܪܩ（***l'me'raq***），來自詞根 ܥܒܪ（***-r-q***），意思是「逃跑」（佩恩·史密斯，第**429**頁）。希伯來文對應詞是 **לְהִמָּלֵט**（***l'himalet***），來自詞根 **מלט**（***m-l-ṭ***），意為「溜走、逃脫、自救」——同一詞根用在創世記**19:17**中，天使告訴羅得要逃跑**（הִמָּלֵט / *himalet*）離開所多瑪的毀滅。羅得沒有飛到天上；他跑到瑣珥去了。

Moreover, the text continues with **καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου** — "and to stand before the Son of Man." The verb σταθῆναι (*stathēnai*, aorist passive infinitive of ἵστημι / *histēmi*) means "to be made to stand, to stand firm." The Syriac uses ܘܥܬܩܡ (*wa'tqumun*), from the root ܩܡ (*q-m*), "to rise, stand." This is the language of *endurance*—standing firm in judgment, not of being evacuated from it. The goal is not escape from the world but readiness to face the Lord.

此外，經文繼續說 **καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου** ——「並站在人子面前。」動詞 σταθῆναι（*stathēnai*，ἵστημι / *histēmi* 的不定式過去被動式）意為「被立住、站穩」。敘利亞文使用 ܘܥܬܩܡ（*wa'tqumun*），來自詞根 ܩܡ（*q-m*），「起來、站立」。這是忍耐的語言——在審判中站穩，而不是從中被撤離。目標不是逃離世界，而是預備好面對主。

The textual variant is also important. The Nestle-Aland critical text reads κατισχύσητε (*katischysēte*, "that you may have strength"), while the Byzantine Majority Text reads καταξιωθῆτε (*kataxiōthēte*, "that you may be counted worthy"). Both readings emphasize moral and spiritual preparedness—strength or worthiness—not physical transport. This is about spiritual readiness to endure, not escape via rapture.

文本異文也很重要。Nestle-Aland 校勘本讀作 κατισχύσητε（*katischysēte*，「使你們有力量」），而拜占庭多數文本讀作 καταξιωθῆτε（*kataxiōthēte*，「使你們配得」）。兩種讀法都強調道德和靈性上的預備——力量或配得——而非身體的轉移。這是關於屬靈的預備去忍耐，而不是通過被提逃離。

The broader context of Luke 21 confirms this: Yeshua is speaking about the destruction of Jerusalem (fulfilled in 70 AD) and the eschatological tribulation. In Luke 21:20-21, He says:

路加福音21章的更廣泛上下文證實了這一點：耶穌在談論耶路撒冷的毀滅（在公元70年應驗）和末世的災難。在路加福音21:20-21中，祂說：

"When you see Jerusalem surrounded by armies, then know that her desolation is near. Then let those in Judea **flee** (φευγέτωσαν / *pheugetōsan*) to the mountains."

「你們看見耶路撒冷被軍隊圍困的時候，就知道她的荒廢近了。那時在猶太的要逃（φευγέτωσαν）到山上。」

The "escape" is physical flight from a besieged city—just as the early Christians *did* flee to Pella before the Roman destruction of Jerusalem in 70 AD. They did not get raptured. They ran.

這裡的「逃脫」是從被圍困的城市中的身體逃亡——正如早期基督徒確實在公元70年羅馬人毀滅耶路撒冷之前逃到了佩拉。他們沒有被提。他們逃跑了。

B. Matthew 24:21 / 馬太福音24:21
Koine Greek (Nestle 1904):

ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

Transliteration: Estai gar tote thlipsis megalē, hoia ou gegonen ap' archēs kosmou heōs tou nyn, oud' ou mē genētai.

Translation (Eng): For then there will be great affliction/tribulation, such as has not occurred from the beginning of the world until now, nor ever shall be.

翻譯（中）：因為那時必有大艱難/災難，從世界的起頭直到如今沒有過的，以後也不會有。

Syriac Peshitta:

ܢܗܘܐ ܓܝܪ ܗܝܕܝܢ ܐܘܠܨܢܐ ܪܒܐ ܐܝܢܐ ܕܠܐ ܗܘܐ ܡܢ ܪܫܝܬܗ ܕܥܠܡܐ ܘܥܕܡܐ ܠܗܫܐ ܘܠܐ ܢܗܘܐ

Transliteration: Nehwe geyr haydeyn ulṣana raba ayna d'la hwa men rishiteh d'ʿalma wa'ʿdama l'hasha w'la nehwe.

Translation (Eng): For there will be then great affliction/oppression, which has not been from the beginning of the world and until now, and will not be.

翻譯（中）：因為那時將有大逼迫/苦難，從世界的起初直到現在不曾有過的，以後也不會有。

Hebrew Matthew (Shem Tob's Eben Boḥan tradition):

The Shem Tob Hebrew Matthew, preserved in the 14th-century polemical work *Eben Boḥan* by Shem Tov Ibn Shaprut, contains an older Hebrew substratum. For Matthew 24:21, the expected Hebrew wording (following the textual tradition as published by George Howard) is:

保存在14世紀沈·托夫·伊本·沙普魯特的論辯著作《艾本·博翰》中的沈·托夫希伯來文馬太福音，包含了一個較古老的希伯來文基底。對於馬太福音24:21，預期的希伯來文措辭（按照喬治·霍華德出版的文本傳統）為：

כי אז תהיה צרה גדולה אשר לא נהיתה כמוה מברית העולם ועד עתה ולא תהיה

Transliteration: Ki az tihyeh tzarah gedolah asher lo nihyetah kamoha mibri(yat/ʾt) haʿolam w'ʿad ʿatah w'lo tihyeh.

Translation (Eng): For then there shall be great distress/trouble, which has not been like it from the creation of the world until now, and shall not be.

翻譯（中）：因為那時必有大患難/苦難，自創世以來到現在不曾有像這樣的，將來也不會有。

Exegesis / 釋經：

The word **θλῖψις** (*thlipsis*) in Greek means "pressing, pressure, affliction, tribulation"—it refers to *suffering* and *distress*, not to a dispensational period from which believers are removed. In the Syriac Peshitta, the word is ܐܘܼܠܨܳܢܳܐ (*ulṣana*), from the root ܥܠܨ (*ʿ-l-ṣ*), meaning "oppression, affliction, tribulation" (Payne Smith, p. 6). In the Hebrew Matthew, the word is **צָרָה** (*tzarah*), meaning "distress, trouble, anguish"—the same word used throughout the Hebrew Scriptures to describe Israel's afflictions, as in Jeremiah 30:7:

希臘文中的 **θλῖψις**（*thlipsis*）意為「壓迫、壓力、苦難、患難」——它指的是受苦和困苦，而不是信徒從中被移除的一個時代論時期。在敘利亞文別西大譯本中，這個詞是 ܐܘܼܠܨܳܢܳܐ（*ulṣana*），來自詞根 ܥܠܨ（*ʿ-l-ṣ*），意為「壓迫、苦難、患難」（佩恩·史密斯，第6頁）。在希伯來文馬太福音中，這個詞是 **צָרָה**（*tzarah*），意為「困苦、患難、焦慮」——這是整個希伯來聖經中用來描述以色列苦難的同一個詞，如耶利米書30:7：

Hebrew: הוֹי כִּי גָדוֹל הַיּוֹם הַהוּא מֵאַיִן כָּמֹהוּ וְעֵת־צָרָה הִיא לְיַעֲקֹב וּמִמֶּנָּה יִוָּשֵׁעַ׃

Septuagint (LXX): ὅτι μεγάλη ἡ ἡμέρα ἐκείνη, καὶ οὐκ ἔστιν αὐτῆς ὁμοία, καὶ χρόνος στενός ἐστιν τῷ Ιακωβ, καὶ ἀπὸ τούτου σωθήσεται.

Transliteration (Heb): Hoy ki gadol hayyom hahu me'ayin kamohu, w'ʿet-tzarah hi l'Yaʿaqov, umimmenah yiwwasheaʿ.

Translation (Eng): Alas! For great is that day, there is none like it; it is a time of distress for Jacob, but **from it** he shall be saved.

翻譯（中）：哀哉！那日為大，無可比擬；這是雅各遭難的時候，但他必從其中得救。

Note the critical phrase: **וּמִמֶּנָּה יִוָּשֵׁעַ** (*umimmenah yiwwasheaʿ*) — "**from it** he shall be saved." Not saved *from* it by being removed before it, but saved *out of it*, *through it*. God's people are delivered *through* tribulation, not evacuated from it. The LXX renders

this: **ἀπὸ τούτου σωθήσεται** — "from this he shall be saved" — again, deliverance *out of* the trouble, not removal *before* it.

注意這個關鍵短語：**וּמִמֶּנָּה יִוָּשֵׁעַ**（*umimmenah yiwwashea*ʿ）——「他必從其中得救。」不是在它之前被移除而從中得救，而是從中得救、經歷其中得救。上帝的子民是經歷災難而得拯救的，而不是從中被撤離的。七十士譯本翻譯為：**ἀπὸ τούτου σωθήσεται** ——「從此他將得救」——同樣是從患難中拯救，而不是在患難之前被移除。

This is the consistent biblical pattern. Consider:

這是一致的聖經模式。請考慮：

The three Hebrew youths in Daniel 3 were not removed *from* the fiery furnace; they were preserved *through* it (Daniel 3:25 — **Hebrew:** וּרְוֵה דִּי רְבִיעָיָא דָּמֵה לְבַר־אֱלָהִין / *u'reveh di r'viʿaya dameh l'var-elahin* — "and the appearance of the fourth is like a son of the gods"). Noah was not raptured from the flood; he was brought *through* it in the ark. Israel was not removed from Egypt before the plagues; they were *sheltered* during them (Exodus 12:13 — the blood of the Passover lamb protected them *within* the land while judgment fell).

但以理書3章中的三個希伯來青年沒有被從火窯中移除；他們是經歷火窯而被保全的（但以理書3:25——亞蘭文：וּרְוֵה דִּי רְבִיעָיָא דָּמֵה לְבַר־אֱלָהִין / *u'reveh di r'viʿaya dameh l'var-elahin* ——「第四位的樣子像神子」）。挪亞不是從洪水中被提走的；他是在方舟中經歷洪水的。以色列沒有在瘟疫之前從埃及被移除；他們是在瘟疫期間被庇護的（出埃及記12:13——逾越節羔羊的血在地上保護了他們，同時審判降下）。

Yeshua explicitly prayed in John 17:15:

耶穌在約翰福音17:15中明確禱告：

Greek: οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

Transliteration: Ouk erōtō hina arēs autous ek tou kosmou, all' hina tērēsēs autous ek tou ponērou.

Peshitta: ܠܳܐ ܒܳܥܶܐ ܐ̱ܢܳܐ ܕܬܶܫܩܽܘܠ ܐܶܢܽܘܢ ܡܶܢ ܥܳܠܡܳܐ ܐܶܠܳܐ ܕܬܶܛܰܪ ܐܶܢܽܘܢ ܡܶܢ ܒܺܝܫܳܐ

Translation (Eng): **I do not ask that You take them out of the world, but that You keep them from the evil one.**

翻譯（中）：我不求祢叫他們離開世界，只求祢保守他們脫離那惡者。

This verse directly and explicitly contradicts the pre-tribulation rapture doctrine. Yeshua did not pray for His disciples to be removed from the world but to be protected *within* it.

這節經文直接而明確地反駁了災前被提的教義。耶穌沒有為祂的門徒被從世界中移除而禱告，而是求他們在其中被保守。

C. Matthew 24: Context Against Rapture / 馬太福音24章：反對被提的上下文

Matthew 24:29-31 describes what happens *after* the tribulation:

馬太福音24:29-31描述了災難之後發生的事：

Greek (v. 29-30): Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων... τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ... καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.

Transliteration: Eutheōs de meta tēn thlipsin tōn hēmerōn ekeinōn... tote phanēsetai to sēmeion tou Huiou tou anthrōpou en ouranō... kai opsontai ton Huion tou anthrōpou erchomenon epi tōn nephelōn tou ouranou meta dynameōs kai doxēs pollēs.

Translation (Eng): But immediately **after** the tribulation of those days... then the sign of the Son of Man will appear in heaven... and they will see the Son of Man coming on the clouds of heaven with power and great glory.

翻譯（中）：但那些日子的災難之後，立即……那時人子的兆頭要在天上出現……他們必看見人子帶著能力和大榮耀駕天上的雲降臨。

Greek (v. 31): καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

Translation (Eng): And He will send His angels with a great trumpet, and they will gather His elect from the four winds, from one end of the heavens to the other.

翻譯（中）：祂要差遣使者用大號角聲，將祂的選民從四風中、從天這邊到天那邊都招聚起來。

The text says **after** (μετά / *meta*) the tribulation. The gathering of the elect occurs *after*, not *before* the tribulation. This is the single clearest chronological indicator in the entire Olivet Discourse, and it directly contradicts the pre-trib rapture.

經文說之後（μετά / *meta*）災難。選民的聚集發生在災難之後，而不是之前。這是整個橄欖山講論中最清楚的時間順序指標，直接反駁了災前被提。

VI. THE WHOLE COUNSEL OF SCRIPTURE: ENDURANCE, NOT EVACUATION

六、聖經的全部教訓：忍耐，而非撤離

Throughout both Testaments, the consistent message is that God's people are called to endure through suffering, not be evacuated from it. Consider the following:

在新舊約聖經中，一致的信息是上帝的子民被呼召去忍耐經歷苦難，而不是從中被撤離。請考慮以下經文：

Isaiah 43:2:

以賽亞書**43:2**:

Hebrew: כִּֽי־תַעֲבֹ֤ר בַּמַּ֙יִם֙ אִתְּךָ־אָ֔נִי וּבַנְּהָרֹ֖ות לֹ֣א יִשְׁטְפ֑וּךָ כִּֽי־תֵלֵ֤ךְ בְּמוֹ־אֵשׁ֙ לֹ֣א תִכָּוֶ֔ה וְלֶהָבָ֖ה לֹ֥א תִבְעַר־בָּֽךְ׃

Transliteration: Ki-taʿavor bamayim itt'kha-ani uvanneharot lo yishṭfukha ki-telekh b'mo-esh lo tikkaweh w'lehava lo tivʿar-bakh.

Septuagint (LXX): ἐὰν διαβαίνῃς δι' ὕδατος, μετὰ σοῦ εἰμι, καὶ ποταμοὶ οὐ συγκλύσουσίν σε· ἐὰν διέλθῃς διὰ πυρός, οὐ μὴ κατακαυθῇς, φλὸξ οὐ κατακαύσει σε.

Translation (Eng): When you pass **through** the waters, I am with you; and **through** the rivers, they shall not overwhelm you; when you walk **through** fire you shall not be burned, and the flame shall not consume you.

翻譯(中): 你從水中經過, 我必與你同在;你渡過江河, 水必不漫過你;你從火中行過, 必不被燒, 火焰也不著在你身上。

God does not say "I will remove you from the waters" or "I will take you out before the fire." He says "I am **with you** through it."

上帝沒有說「我要把你從水中移除」或「我要在火前把你帶走」。祂說:「我與你同在經過其中。」

Revelation 7:14:

啟示錄**7:14**:

Greek: οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου.

Peshitta: ܗܵܠܵܝܢ ܐܵܢܵܘܢ ܐܵܝܠܵܝܢ ܕܵܐܬܵܘ ܡܵܢ ܐܵܘܠܨܵܢܵܐ ܪܵܒܵܐ ܘܵܐܚܘܿܪܘ ܐܵܣܛܠܵܝܗܵܘܢ ܒܵܕܡܵܗ ܕܵܐܡܪܵܐ

Translation (Eng): These are the ones **coming out of** the great tribulation, and they washed their robes and made them white in the blood of the Lamb.

翻譯（中）：這些人是從大患難中出來的，他們用羔羊的血把衣裳洗白淨了。

The preposition ἐκ (*ek*) — "out of" — means they came *through* the great tribulation. They were not removed before it; they endured it and emerged from it, washed in the blood of the Lamb. The Syriac ܡܶܢ (*men*, "from") confirms the same: they came *from out of* the tribulation, having passed through it.

介詞 ἐκ（*ek*）——「從……出來」——意味著他們經歷了大患難。他們不是在患難之前被移除的；他們忍耐了它並從中出來，被羔羊的血洗淨。敘利亞文 ܡܶܢ（*men*，「從」）證實了同樣的意思：他們是從患難中出來的，經歷了它。

Psalm 91:7 (a passage often misused for rapture):

詩篇**91:7**（一段常被誤用於被提的經文）：

Hebrew: יִפֹּל מִצִּדְּךָ ׀ אֶ֥לֶף וּרְבָבָ֗ה מִ֫ימִינֶ֥ךָ אֵלֶ֥יךָ לֹ֣א יִגָּֽשׁ׃

LXX: πεσεῖται ἐκ τοῦ κλίτους σου χιλιὰς καὶ μυριὰς ἐκ δεξιῶν σου, πρὸς σὲ δὲ οὐκ ἐγγιεῖ.

Translation (Eng): A thousand may fall at your side, ten thousand at your right hand, but it shall not come near **you**.

翻譯（中）：雖有千人仆倒在你旁邊，萬人仆倒在你右邊，但這災害必不臨近你。

The righteous person is **in the midst of** the calamity, not removed from it. A thousand fall beside them, but they are protected. Protection *in the midst of* suffering, not evacuation from it—this is the consistent biblical testimony from Genesis to Revelation.

義人是在災禍當中，而不是被從中移除。千人仆倒在他們旁邊，但他們受到保護。在苦難當中的保護，而不是從中撤離——這是從創世記到啟示錄一致的聖經見證。

VII. CONCLUSION

七、結論

The pre-tribulation rapture is a doctrine without ancient attestation, without patristic witness, and without sound exegetical foundation. It was conceived by John Nelson Darby around 1830 and propagated through the Plymouth Brethren, the Scofield Reference Bible, Dallas Theological Seminary, and popular writers like Hal Lindsey and Tim LaHaye. Darby himself acknowledged both the novelty and the secretive character of the rapture he taught. His closest associates admitted that "there was no definite teaching that there would be a *secret* rapture of the saints at a *secret* coming" before this idea arose in the early 1830s.

災前被提是一個沒有古代證據、沒有教父見證、也沒有可靠釋經基礎的教義。它大約在1830年由達秘構思，並通過普利茅斯弟兄會、司可福串注聖經、達拉斯神學院，以及林賽和提摩太·拉海耶等暢銷作家而傳播。達秘本人承認了他所教導的被提的新穎性和秘密性。他最親密的同工承認，在1830年代初這個觀念出現之前，「沒有任何明確的教導說聖徒會有一次秘密的被提伴隨秘密的降臨」。

The doctrine has been profoundly tied to Christian Nationalism, Christian Zionism, and the political mobilization of American evangelicalism, functioning as a theological engine for political agendas that conflate eschatological expectation with nationalistic policy—whether directed toward the United States as a "Christian nation" or toward unconditional support for the modern state of Israel.

這個教義與基督教民族主義、基督教錫安主義以及美國福音派的政治動員有著深刻的聯繫，作為一個神學引擎服務於將末世期待與民族主義政策混為一談的政治議程——無論是將美國導向「基督教國家」，還是導向對現代以色列國的無條件支持。

The exegetical evidence is clear: 1 Thessalonians 4:13-18 describes the resurrection of the dead and the glorious, public, and loud descent of the Lord, with believers rising to *meet* Him in a royal civic procession (ἀπάντησις / *apantēsis*) and escort Him back—not a secret vanishing act. Luke 21:36 speaks of spiritual strength to *flee* (ἐκφυγεῖν) and *stand firm* (σταθῆναι), not of being raptured. Matthew 24:21 describes tribulation *through which* God's people endure, and Matthew 24:29-31 places the gathering of the elect *after* (μετά) the tribulation, not before it.

釋經的證據是清楚的：帖撒羅尼迦前書4:13-18描述的是死人的復活和主的榮耀、公開、大聲的降臨，信徒們升起去迎接祂（ἀπάντησις / *apantēsis*），在一場皇家公民遊行中護送祂回來——而不是一場秘密的消失行為。路加福音21:36說的是有屬靈的力量去逃脫（ἐκφυγεῖν）和站穩（σταθῆναι），而不是被提。馬太福音24:21描述的是上帝的子民經歷其中而忍耐的災難，而馬太福音24:29-31將選民的聚集放在災難之後（μετά），而不是之前。

The whole of Scripture—from Noah preserved through the flood, to Israel sheltered in Goshen during the plagues, to Daniel's companions in the furnace, to Yeshua's own prayer in John 17:15 ("I do not ask that you take them out of the world, but that you keep them from the evil one"), to the saints of Revelation 7:14 who come *out of* the great tribulation—teaches one consistent truth: **God preserves His people through trial, not by removing them before it.**

整本聖經——從挪亞在洪水中被保全，到以色列在瘟疫期間在歌珊地被庇護，到但以理的同伴在火窯中，到耶穌自己在約翰福音17:15中的禱告（「我不求祢叫他們離開世界，只求祢保守他們脫離那惡者」），到啟示錄7:14中從大患難中出來的聖徒——教導著一個一致的真理：上帝保全祂的子民經歷試煉，而不是在試煉之前將他們移除。

As it is written in the prophet Isaiah, in the words that echo across both Testaments:

正如先知以賽亞所記的，那迴盪在新舊約之間的話語：

Hebrew (Isaiah 43:2): כִּֽי־תַעֲבֹ֣ר בַּמַּ֔יִם אִתְּךָ֖ אָ֑נִי

Ki-taʿavor bamayim itt'kha-ani

LXX: ἐὰν διαβαίνῃς δι' ὕδατος, μετὰ σοῦ εἰμι

Ean diabainēs di' hydatos, meta sou eimi

"When you pass through the waters, I am with you."

「你從水中經過，我必與你同在。」

Not *before* the waters. **Through** them.

不是在水之前。而是經歷其中。

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